R. 2.

THE *CHURCHES TRIUMPH* OVER DEATH.

Opend in a

SERMON

Preached *Septemb.* 11. 1660. at the Funeral of the moſt Religious and ver. tuous Lady, The Lady *MARY LANGHAM.*

Wing R 1241

By EDWARD REYNOLDS D.D. now Biſhop of *NORWICH.*

ποῦ σὸν, Θάνατε, τὸ κέντρον, 1 Cor. 15. 55.

LONDON,

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To his ever Honoured and moſt worthy Friend Sir *James Langham* K.

SIR,

IT hath not been without a ſpecial providence of God, that this Sermon preached above a year and an half ſince, at the Funeral of your moſt religious Lady, ſhould now by your earneſt deſire, come abroad unto publick view. For hereby a juſt Accompt is given to the world of thoſe deep and permanent Impreſſions of Love, Sorrow and Honour, which the memory of ſo matchleſs a Conſort have made upon your ſoul, when a wound ſo long ſince inflicted, doth not yet ceaſe to bleed afreſh upon the continually recurring thoughts of ſo ineſtimable a loſs. I have read in the Civil Law, That if a woman married again before the expiration of ten moneths after the death of her former Husband, ſhe did Subire maculam Infamiæ: But after ſuch a ſpace of time, it was preſumed ſhe might overcome the preſſures of ſo great a ſorrow, and yet ſtill retain her Honour. You have paſſed over double that time, and yet not at all out of an unmanly ſoftneſs, but out of a juſt and moſt judicious eſteem of thoſe eminent graces, which did ſo beautifie the

theſoul, and perfume the name of that excellent Lady, you do, not without redoubled Honour, often reſume the view and ſenſe of that divine ſtroak whereby you were deprived of ſo unvaluable a Treaſure. Nor am I my ſelf without a ſpecial Advantage accrewing unto me by this Publication, having ſo good an opportunity to let the world know that great debt of Honour, Love and Thankfulneſs wherein I ſtand bound to your noble Father, your ſelf, and all the branches of that worthy Family for thoſe many Favours, thoſe real and great bounties, which ever ſince I have had the Honour of an acquaintance with you, have been, and yet are cumulated upon me: I have no other way of paying back the Tribute which I ow to you all, then by beſeeching the God of Grace to make all his Grace abound towards you all, and plentifully to ſupply you with the choiceſt of his heavenly Treaſures, according to his Riches in Glory by Jeſus Chriſt, which is the unfained prayer of

Your moſt faithful Friend
And
Humble Servant,

Ed. Norvic.

THE CHURCHES TRIUMPH OVER DEATH.

ISAIAH XXVI. 18,19.

We have been with child, we have been in pain, we have as it were brought forth wind, we have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen.
Thy dead men shall live, together with my dead body shall they arise: awake and sing ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

THe holy Prophet having in the foregoing Chapter set forth many gracious *Evangelical promises*, doth here in this celebrate them with a *song* of solemn and publick thanksgiving, blessing the Lord for his

ſalvation to his Church, and his ſeverity againſt the enemies thereof.

Whereupon we find the Church entertaining many *holy Reſolutions*, as fruits and expreſſions of that her joy. She reſolves to *truſt in the Lord for ever*, in regard of his ſtrength and fidelity towards his people, and of his power and jealouſie againſt their enemies, *ver.* 4, 5, 6, 7. She reſolves to *wait upon God* in the midſt of judgements, upon the remembrance of that *Name* of his, whereby he made himſelf known to his people in *Egypt*, Exod. 34. 6, 7. as a God able to give *being* to every promiſe, and by his *truth and power* to performe what his *mercy* had covenanted to do for her, *Micah* 7. 20. *ver.* 8, 9, 12. And this confident waiting upon God in trouble is commended *ab oppoſito* by the contrary diſpoſition of wicked men, whom favours and mercies cannot perſwade to learn righteouſneſs, *ver.* 10, 11. She reſolves *to ſubmit* to Gods fatherly Government alone, and to renounce all other uſurping and tyrannical Lords, who had exerciſed domination over her, in regard of Gods judgements executed on them, and his mercies renued to his people, *v.* 13, 14, 15. She reſolves to *poure out her prayer* unto God in the midſt of all preſent troubles, acknowledging her own impotency, and the miſcarriage of all her own carnal counſels and contrivances, and thereupon truſting no longer in her ſelf, but in God which raiſeth the dead, *ver.* 16, 17, 18, 19. Laſtly, after all theſe pious diſpoſitions and noble reſolves, ſhe concludeth her ſong with a *triumphal Epinicion* and

and inſultation over all her enemies, and with an aſſurance that as they ſhould *die and not live, fall and not riſe*, their perſons and their memories ſhould periſh, *ver.* 14. ſo ſhe ſhould *live, and riſe and ſing, and flouriſh*, as the herbs buried in the Earth, when the dew of Heaven falls on them to refreſh them, *ver.* 19.

Some refer the words to the *Babylonian Captivity*, wherein they were as dead bones in a grave, *Ezek.* 37. 11, 12. without any ſtrength, wiſdome, or viſible hope of being ever delivered.

Some to the *afflicted ſtate of the Church* under the Goſpel, and the *Reſt* or *Sabbath* which the Lord would give them at the laſt, out of all their labours and ſufferings, *Heb.* 4. 9. *Rev.* 20. 2.

Some to the *laſt Reſurrection* and the faith of the Church touching that. And there is nothing more uſual then for the Church and holy men therein to ſupport their hearts above their incumbent afflictions, and to ſecure to themſelves the comfort of promiſed deliverance, notwithſtanding all the ſeeming improbabilities thereof, by the general doctrine of the *Reſurrection*. See *Job* 19. 25, 26, 27. *Iſa.* 66. 14. *Hoſ.* 6. 2. 2 *Cor.* 1. 9.

Whatever was the particular ſtate of the the Church then, certain it is, that *in the general the words* extend to the *Reſurrection of the faithful*, and are ſo interpreted by the Ancients, *Irenæus*, *Tertul.* *Hierom*, *Cyril*, *Auguſtine*, and by learned moderns Expoſitors.

Irenæus lib. 5. *cap.* 15. 30. *Tertul. de Reſurrect. c.* 32. *Hieron. & Cyril in loc. Aug. de Civ. dei lib.* 20. *cap.* 21. *Calvin Inſtitut. l.* 2. *c.* 10. *ſect.* 21. *l.* 3. *c.* 25. *ſect.* 4.

The *ſore affliction* here of the Church is compared

pared to the pangs of a woman in travel, who earnestly cryeth out, and striveth to be delivered; a frequent allusion to expresse any exquisite pain by, *Isa.* 13. 8. *Jer.* 13. 21. She had in this her sore distresse, cryed with strong groans and cryes unto God to be delivered, but all in vain, she brought forth nothing but *wind*, *pain without profit*, Jer. 12. 13. *Wind* is an usual expression, whereby the Scripture describeth *frustraneous events*, *Jer.* 5. 13. *Hos.* 8. 7. 12. 1. the womb of the Church miscarried, and brought forth, *flatum pro fœtu*, they looked for salvation and deliverance, but they were totally disapointed, they had the pains of a travelling woman but not the *comfort* of a child born, *John* 16. 21. when they looked for deliverance from one calamity, they fell into another; or as some render it, instead of bringing forth a child, or working any deliverance, they were delivered of their own spirit, or *gave up the Ghost*. The next words are a litteral explication of the metaphor, We *have not wrought any salvation* or deliverance. All our *conceptions* and cries end in *vanity* and disappointment. All our *Hopes* touching the ruine of our enemies, *ver.* 14. are come to nothing, they *are not fallen*. But we *are dead* men, very *carcasses*, we *dwell in the dust*, we are as low as calamity can make us.

Now above all this misery the *Church by faith* lifteth up her head, in the assurance of a glorious Resurrection. She turnes away from the view and sense of her own sufferings, from the

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conceptions and *parturitions* of her own Counsels, and carnal contrivances, and *with a triumphant Apostrophe* turns to God.

Thy dead men shall live] The pronown is very emphatical, for they are the words of the Church to God; as appears by the continuation of the context, from *ver.* 16. so it is not meant of all, but of *Gods dead men*, whether *figuratively* in any desperate calamity, or *really* in their graves, For the words will extend to both.

Shall live] or *do live*, are *prisoners of hope*, have a *seed* of life in them, even in the grave. It is the Apostles similitude and illustration, 1 *Cor.* 15.36,37,38.

with my dead body] In the Original it is thus. *My dead body, They shall live*; by an usual *Enallage* of the number, every one of my dead bodies shall live. Some make it an expression of the Prophets *faith*, applying to himself the comfort of that common salvation, preaching nothing to them which he was not in his own particular assured of. *Calvin.* Some take it as an *Answer of Christ to the* Churches faith, as if it related to that, *Mat.* 27.52,53. *Sasbout.* I conceive them to be the *words of the Church* still, comforting her self in the assurance of Gods mercy to every one of her mystical members, which assurance is expressed by a kind of *Hypotyposis*, calling the dead to come forth out of the dust, and to rejoyce for her deliverance.

For thy dew is as the dew of Herbs] Thy divine *word*, power, and promise is able to do unto us as *dew* unto herbs, though they seem outwardly dri-

dried up and dead, yet having a *vital Root*, they do by the fall of the dew send forth their Leaves and beauty again. Now God hath more care of us then of *herbs*, and his spirit more efficacy then the *dew*, and therefore however we may be withered and consumed with calamity and death, yet he will raise us up again, and cloath us with beauty and glory. Thus the Scripture often argues from *natural* to *supernatural* things, *Jer.* 31.35, 36. *Jer.* 33.20, 21. *Psal.* 89.36, 37. 1 *Cor.* 15. 36. And this similitude of *dew* reviving and refreshing decayed herbs we frequently meet with, *Prov.* 19.12. *Isa.* 66. 14. *Hos.* 14.5, 6.

λύσας τὰς ὠδῖνας τῦ θανάτυ.

And the earth shall cast out the dead] as a woman doth an untimely birth. The Grave shall be *in Travel* with the dead, the Apostle seems to point at such a Metaphor, *Acts* 2.24. and shall be delivered of them. Another version thus, *Thou shalt cast the Giants in the earth.* They who here as Giants did trample on the Church, and were formidable unto her, shall then *fall and perish*, when thy people shall awake and sing, as *ver.* 14. so elsewhere, *They shall take them captives whose captives they were, and they shall rule over their oppressors*, Isa. 14. 2. *the sons of them that afflicted them shall come bending unto them* Isa. 60. 14. 65.13, 14.

In the words we observe two general parts 1. The Churches *complaint* under very great calamity and disappointment, *ver.* 18. 2. Her *triumph* over all her enemies and sufferings, *ver.* 19. The *complaint* being expressed by the metaphor of

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conception and parturition intimateth. 1. The *Greatneſſe* of their affliction. 2. The *Contrivances* they uſed to procure deliverance from it. 3. The *diſappointment* of them all; we have *brought forth winde*, as elſewhere ye ſhall *conceive chaffe*, *and ſhall bring forth ſtubble*, Iſa.33.11.

In the *Triumph* we may conſider, 1. The *Matter* of it, *Deliverance* from the loweſt to the beſt condition, from *death* to life, from a *carcaſſe* to a Reſurrection, from *corruption* to glory, from *duſt* to ſinging. 2. The *Reaſons* of it. 1. In regard of the *ſubject*, *Mortui tui*, Gods dead men, *Cadaver meum*, the Churches dead body. 2. In regard of the *Author* and vertue whereby it ſhould be effected, the Word, the Power, the Spirit of God metaphorically expreſſed, *Ros tuus*, *Thy dew is as the dew of herbs.*

From the firſt general the Prophets *complaint* we may obſerve three things.

1. That the Lord exerciſeth his own people, yea his whole Church ſometimes with ſore and ſharp afflictions, with the *pangs* and throws of a woman in travel. Sometimes we finde them in a *houſe of bondage* in *Egypt*; ſometimes in a Grave in *Babylon*, often oppreſſed with *Philiſtims*, *Midianites*, *Cananites*, *Ammonites*, *Edomites*, *Syrians*, under the tyranny of the four great *Monarchies* of the earth. So the Chriſtian Church firſt under the perſecutions of the Heathen Emperors of *Rome*, and then under perſecutions of *Antichriſt* & her witneſſes prophеſying in ſackcloth 1260. years. As Chriſt firſt ſuffered & then entred into glory, *Luk.24.26.* Rev. 11. 3. 12. 6.

ſo

so must his Church, *Rom.* 8. 17. Christ hath a double Kingdom, that of his *patience*, and that of his *power*, we must be subjects under the Kingdom of his *patience*, before we come to that of his *power*. The Church must passe through the Sea and the Wildernesse to *Canaan*, they must be in a working and suffering condition, before they come to the *Rest or Sabbath* which remaineth for them, *Heb.* 4. 9. *Davids* militant Raign must go before *Solomons* peaceable Raign.

Our sins must this way be mortified. Our faith, hope, love, patience, humility, Christian courage and fortitude be *exercised*. Our conformity unto Christ evidenced. The *measure* of the wickednesse of the enemy *filled*. The *glory* of God magnified in supporting them under, in delivering them out of all their afflictions, and raising them up when they are at lowest.

Therefore we should not esteem it strange when we fall into divers temptations, or see the Church of God in the world in a suffering or dying condition, 1 *Pet.* 4. 12, 13, 17. *Iam.* 1. 2. If we will have Christ for our husband, we must take him for better for worse. 1. His afflictions are *short*, and but for a moment, *Isa.* 54. 7. 2 *Cor.* 4. 17. 2. *Sanctified* by the Spirit of glory and of God resting upon us, 1 *Pet.* 4. 13, 14. 3. Seconded with *grace* and the power of Christ to support us under them, 2 *Cor.* 12. 9. 4. *Operative* unto peace, righteousnes and glory, *Rom.* 8. 28. *Heb.* 12. 11. 5. Not *worthy to be compared* with the glory that shall be revealed, *Rom.* 8. 18. 6. *Proportioned*

oned to our need, 1 *Pet.* 1.6. and to our *ſtrength*, 1 *Cor.* 10.13. If we will come to glory we muſt go the ſame way unto it as Chriſt did, the *way of holineſſe*, and the way of *ſufferings*, Act. 14.22. and ſurely if there be enough in a womans child to recompence the pains of her travel, *John* 16.21. There will certainly be *enough in the glory* to come to recompence all our pains, either in our obedience or in our afflictions.

II. We might here note, That even Gods own ſervants in time of trouble & calamity are very apt to betake themſelves to their own *conceptions* and contrivances for deliverance; they are big oftentimes with their *own counſels*, and in pain to bring forth and execute their own *projections*, in order to the freeing of themſelves from trouble. *Abraham*, when he was afraid of *Pharaoh* and *Abimelech* diſſembled his relation unto *Sarah*; *David* fearing *Achiſh* the King of *Gath* fained himſelf mad, 1 *Sam.* 21.11,12,13. when he feared the diſcovery of his adultery, he gave order for the killing of *Uriah*, 2 Sam. 11.15. one ſin is the womb of another. When *Aſa* was in danger from *Baaſha* King of *Iſrael*, he bought his peace with the ſpoils of the Temple, 2 *Chron.* 16.1,2. when *Jonah* was afraid of preaching deſtruction to *Nineve*, he fled unto *Tarſhiſh* from the preſence and ſervice of the Lord, *Ionah* 1.3. when *Peter* was afraid of ſuffering with Chriſt, he flies to that woful Sanctuary of denying and forſwearing him, *Mat.* 26.69--74. thus the *fear of man cauſeth a ſnare*, Prov. 29.25.

Gen. 12.13. Gen. 20.2.

This therefore is a neceſſary duty in time of fear and danger, to look up (as the Church here after diſappointment by other refuges, doth) with a victorious and *triumphant faith* unto God, and to make him onely our fear and our dread, *not to truſt in fraud* and perverſeneſſe, or to betake our ſelves unto a *refuge of lies*, Iſa. 30. 12. 28, 15, but to build our confidence upon that ſure foundation, on the which he that believeth *ſhall not need make haſt*. If we *lean not* upon our *own underſtanding*, nor be *wiſe in our own eyes*, but *in all our ways acknowledge him*, and truſt in him, and fear him, and depart from evil, we have this gracious promiſe that he will *direct our paths*, Prov. 3. 5, 7. the more we deny our ſelves, the more is he engaged to help us. But when we travel with our *own conceptions* and will needs be the contrivers of our own deliverance, it cannot be wondred if the Lord turn our devices into vanity, and make our belly prepare wind and deceit, *Iob* 15. 35. as it here followeth. We have *brought forth wind, we have not wrought any deliverance*; all our endeavours have been vain and ſucceſleſſe.

Iſa. 8. 13.

III. Carnal Counſels and humane contrivances are uſually carried on with *pain*, and end in *diſappointment*, and do obſtruct the progreſs and execution of Gods promiſes unto us. If we would go on in Gods way, and uſe the means which he hath directed, and build our faith and hope upon *his promiſes*, we have then *his Word* to ſecure us, *his Spirit* to ſtrengthen us, *his Grace* to aſſiſt

us,

us, his *Power* and fidelity to comfort us, we have him engaged to work our works for us, and his Angels to bear us in our wayes. But when we ſeek out diverticles and inventions of our own, when we will *walk in the light of our fire, and in the ſparks which we have kindled*, Iſa. 50. 11. and be *wiſe in our own conceit*, Rom. 12. 16. and walk *after our own thoughts*, *Iſa.* 65. 2. no wonder if we be diſappointed, and made *aſhamed of our own counſels*, Hoſ. 10. 6. when we *ſow the wind*, it is not ſtrange if we *reap the whirle-winde*, Hoſ. 8. 7. And therefore it is *our wiſdom to ceaſe from our own wiſdom*, as the wiſe man exhorteth, *Prov.* 23. 4. in as much as the Lord hath pronounced a *curſe* upon thoſe that are *prudent in their own ſight*, Iſa. 5. 21. whom uſually he diſappointeth, *Job* 5. 12.

We have conſidered the Churches complaint, her anguiſh, her diſappointment. Now *in her Triumph* we are firſt to view her *deliverance*, and then the *cauſes* of it.

In the deliverance is a *Gradation* both in the miſery from which, and in the condition unto which they are reſtored. For the former, 1. It extends unto *dead men*, whom to quicken exceeds the power of nature. But we do not uſe to give men over, and lay them out for dead as ſoon as their breath fails them, ſome diſeaſes look like death; therefore the deliverance goes further unto *Cadaver meum*, my carkaſſe, which the remainders of vital heat have forſaken, laid out, carried away, ſevered from the living, haſtning to pu-

putrefaction. But death makes yet a further progresse, this carcasse must be had out of sight, lodged in the bowels of the earth, and there dissolved into dust, *his house must know him no more*, Job 7.10. and yet even here when death hath carried a man to the end of his journey, and landed him in its own dominion, so far shall the deliverance extend. The *Damsel* whom Christ raised was *mortua*, though yet in the house amongst the living, *Mark* 5.35. The *widows son* gone a little further into the Region of death, coffin'd up, laid on the Biere, carried out from the House, a *Carcasse*, Luke 7.14. *Lazarus* in deaths den, *Inhabitator pulveris*, as far as death could carry him, yet raised up, *John* 11.38,44. so there is a gradation in the *Terminus à quo* of this deliverance. There is likewise a gradation in the *Terminus ad quem*, the condition unto which they are restored.

1. They shall *Live*, and this is a favour though one stay in prison.

2. They shall *Rise*, their life shal be to an exaltation; the wicked shall live again, but it shall be to die again; but these dead shall live and rise, their life shall be an advancement to them.

3. They shall *Awake*, like a man out of sleep refreshed and comforted, *Psal.* 17, 15.

4. They shall *sing*, as victors over the grave, never to return thither more. So we have here, 1. *The sad condition* of the Church. 2. The *great mercy* and power of God to them in that condition.

Their

Their *ſad* condition in the former of theſe two gradations.

1. They are *dead men*, in a condition of death, their *whole life a conflict with mortality*. And *though* this be *not a calamity peculiar* to them, (for death feedeth equally upon all) and though there be a great alleviation in their being *Mortui tui*, The Lords dead men; yet in ſome reſpects we finde the weight of *mortality* on the Churches ſide. Wicked men meet many times with an εὐθανασία, live in pleaſure, and then die in eaſe, ſpend their days in wealth and jollity, in vanity and folly, and go ſuddenly to the grave, *die onely once and together*, Job 21. 13. whereas holy men have complain'd of *dying daily*, 1 *Cor.* 15. 31. of being in *deaths often*, 2 Cor. 11. 23. of being *compaſſed about with death*, Pſal. 18. 4. The wicked have no *bands* in their death, *Pſal.* 73. 4. they are at *an agreement* with it, have as it were hired it not to diſquiet them, *Iſa.* 28. 15. they put it *far from them*, Amos 6. 3. whereas good men have their ſouls often *drawing nigh* to the grave, *Pſal.* 88. 3.

Dead, then here they are, 1. *Quoad mortis præludia*, all the fore-runners and harbingers of death common to them with all others, ſorrows, ſickneſſes, diſtreſſes, and infirmities of all ſorts.

2. *Quoad vitæ exitum*, they end their days in the ſame manner as other men; the *wiſe man as the fool*, Eccleſ. 2. 16. Pſalm 49. 10. thus in common, good men and bad. But godly men

3. Are dead *quoad affectus*, Their affections and

and meditations are upon death. Wicked men feed and fat their lusts, fetch out all the sweetness that sin hath in it. Whereas holy men *mortifie* their earthly members, *crucifie* the flesh with affections and lusts, are *ever dying* to sin and the world, *Rom.*6.11.

4. They are dead, *quoad seculum*, crucified to the world, *Gal.*6.14. and therefore hated by it, *John* 15.19. nothing to be looked for from it, but *persecution* and tribulation, *John* 16.33. as men have done to the green tree so they will to the dry, *Luk.* 23.31. suffering belongs to the essence and calling of Christians, 1 *Pet.*2.21. they are hereunto appointed, 1 *Thes.*3.3. They are in this sense properly *Mortui tui*, the Lords dead men; for worldlings are *not sufferers by calling* and profession as true Christians are. They are not in trouble as other men, *Psalme* 73.5. *Job* 21.7---13.

II. From *Mortui tui*, it proceeds to *Cadaver meum*; and such they are not onely by dissolution after death, *but by condition* before it; used like a dead *carcasse*, exposed to contempt and dishonour, as the *refuse and off-scouring of men*, Lam.3.45. 1 Cor. 4.13. *trodden* under foot, *Isa.* 63.18. had in *derision*, Jer.29.8. filled with *contempt*, Psal.123.3. made *as the ground* and as the street for proud men to go over, *Isa.* 51.23. thus the *righteous is an abomination to the wicked*, they loath him as a man would do a dead carcasse, *Prov.*29.27.

Psal.119.51. Jer.20.8.

III. From dishonour they proceed to a kinde of

of deſpaire; They are *Habitatores pulueris*, they dwell in the *duſt*, they are not *onely* duſt by *conſtitution*, Gen. 3. 19. and by *diſſolution*, making the Grave their Houſe, and their *bed in darkneſſe*, Job 17. 13. but further *by eſtimation*, they judge *ſo of themſelves*, abhorring themſelves, and putting their mouths in the duſt, Job 42. 6. Lam. 3. 29. they are valued *ſo by others*, Iſa. 10. 6. as the mire of the ſtreets. This is the ſad condition of the Church ſometimes in this world under perſecution and captivity, ſo they were in *Babylon* as *dead bones in a grave*, Ezek. 37. 11, 12.

By all which we learn what to look for in the world when we give our names to God. The uſage not onely of *ſtrangers* and *enemies*, but even of *dead carcaſſes*, to be buried in contempt and diſhonour. The way to life lies through the countrey of death, as the way to *Canaan* through a ſea and a wilderneſs; no ſcorns, no graves muſt deter us from a godly life, if ever we hope for a bleſſed reſurrection. Neither may we think it ſtrange when we meet with troubles in the world which are but the preludes and prefaces unto death, nor when one evil is over, may we ſing a *requiem* to our ſouls as if all were paſſed, but look for viciſſitudes and ſucceſſions of ſorrow, for *clouds after rain*, till we are landed in the Countrey of death. And ſince our tenure in this world is ſo obnoxious both to encumbrance and uncertainty, we ſhould die to the world while we are in it, as thoſe who are very ſhortly to be tranſlated from it, and having no abiding ſtation here,

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be careful to look after that *City which hath foundations*, and so to acquaint our selves before hand with death by meditation on it, and preparation for it, that it may not come as a messenger of wrath, but as an Harbinger of glory, that in our death we may be *Mortui tui*, The Lords dead men, and *prisoners of Hope*, the Spirit of Christ in us being the earnest and seed of a Resurrection unto life.

We have considered the sad condition of the Church expressed by our Prophet in that Emphatical *Climax*, Dead men, a Carcasse, Inhabiters of the dust. Let us next take a view of the mercy of God in her deliverance, a deliverance not onely commensurate to her troubles, but victorious over them, *dead* indeed, but she shall *live*; a *carcasse*, but she shall *arise*; *asleep*, but she shall *awake*; in the *dust*, but she shall *sing*. So there is mercy fully answerable to the misery, no temptation without an issue, no calamity without an escape.

1. *Vivent Mortui*, or as others read it, *Vivunt*, True both. They *do live*, They *shall live*. They have life in death, and that life shall work them out of death.

1. They *do live* in death. Wicked men are *dead while* they *live*, 1 Tim. 5. 6. *dead in Law* under the sentence of the curse, as *Adam* was legally dead by guilt and obnoxiousness the same day that he did eat the forbidden fruit. Dead in *conscience* under the pain of that sentence, and under the bondage of deserved and denounced wrath,

wrath, *Heb.* 2.15. *Heb.* 10.27. *dead in ſin*, under the power of Luſt, *Eph* 2.1. *Pſal.* 14.3. their *throats Sepulchres* full of rotten words, *Rom.* 3.13. their *hearts Sepulchres* full of unclean affections, *Matth.* 23. 27, 28. their *lives Sepulchres* full of dead works, *Heb.* 6.1. But *mortui tui*, the Lords dead men *live* even in the Kingdome and Country of *Death*.

1. They live in *præludiis mortis*, in all the forerunners of death; in the greateſt calamities they bear up their hearts in *the favour* of God, which is better then life, *Pſal.* 63. 3. 2 *Cor.* 6. 9. *In* theſe things, *all* theſe things, we are *Conquerours*, *more* then Conquerours, *Rom.* 8.37.

2. They live in *Regno mortis*, in the Kingdome and Country of death; when death hath poſſeſſion of them, they live ſtill: you are *dead*, and *your life is hid*, *Col.* 3.3. The death of a Chriſtian is not the taking away of life, but the *laying up* of life; as a Parent takes the Childs money, and keeps it for him: He that believeth ſhall live, though he die, *John* 11.25. As *Abel* being dead, yet ſpeaketh, *Heb.* 11.4.

Yea, their *very bodies*, though dead to them, do *live to God*, for he is the *God of the living*, *Mat.* 22. 32. therefore the Jews call their burying places *Domus Viventium*. 1. They *live in the Promiſe* and Power of God, *Mat.* 22.29. 2. They live in *the Life of Chriſt* their Head; whether we wake or ſleep, *we live together with him*, 1 *Theſ.* 5. 10. as we are riſen with him, and ſit with him in heaven, *Col.* 3.1. *Eph.* 2.6. 3. They live in *the Seed of the Spirit of Holineſs*, whoſe Temples they are, which

is in them a pledge and ſeminal virtue of Reſurrection, *Rom.*8.11. compared with 1 *Cor.*3.16.6.19. In which reſpect the Apoſtle compareth the bodies of the faithful unto *Seed*, 1 *Cor.* 15.42. to note, that by the Inhabitation and Sanctification of the Spirit, there is a *vital virtue* in the body to ſpring up and awake again.

Thus even in the ſtate of death, we have *vitam Abſconditam*, *Col.*3.3. hidden out of our ſight and ſenſe, as *ſeed* in the Furrow, as a *jewel* in the Cabinet, as an *Orphans eſtate* in the hand of his Guardian, hidden with Chriſt the firſt fruits, and in God the Author and Fountain of Life. Thus *vivunt*, they do live.

And further, *vivent*, they ſhall live; for our life in Chriſt is not a *decaying*, but a *growing* and abounding life, *Joh.*10.10. therefore it will break forth into the ſimilitude of Chriſts glorious Body, in whom it is hid, as the Corn groweth into the likeneſs of that ſeed wherein it was originally and virtually contained, *Ioh.*12.24. *Col.*3.4. *Phil.*3.21. 1 *Ioh.*3.2,3. Of *natural life* we cannot ſay, *I live*, and *I ſhall live*, for natural life runs into death, as *Iordan* into the dead Sea: But of *Chriſtian life* we may ſay, *I live, and I ſhall live*; it is a life which *runs into life*, though through the way of death; as the waters of the *Caſpian Sea* are ſaid through ſubterraneous paſſages to have communion with the great Ocean. It *comes from heaven*, Chriſt the Fountain and Center of it: and it *goes back unto heaven*: As a piece of earth falls to the whole earth, ſo every piece of heaven will find the way to its whole.

2. *Re-*

2. *Resurgent*: With my dead body they shall arise, their life shall be given them for their *advancement*: *wicked* men shall *live again*, that they may *dye again*, and shall rise, *ut lapsu graviore ruant*, that they may be thrown deeper. *Pharoahs Butler* and *Baker* came both out of prison, the one to his *office*, the other to *dishonor*, the one to be *advanced*, the other to be *executed*: So *mortui tui*, and *mortui seculi*, shall both come out of their graves, the one from a prison to a *Furnace*, the other from a prison to a *Palace*: In which respect Believers only are called, *children of the Resurrection*, *Luke* 20.36. It is a Resurrection of life to the one, of condemnation to the other, *Ioh.* 5.29. And therefore to distinguish them from the other, it is added:

3. *Expergiscimini*. They shall awake as a man refreshed with sleep, which puts a great difference be ween the deaths and Resurrections of the godly and the wicked.

1. The death of the godly is *but asleep*: 1. In regard of the *seeds of life* abiding in them. A man in sleep ceaseth from the *acts* of sense, but the *faculties* he retaineth still: So an holy man, though he lose in death the *acts of life*, yet the *seed and root* he hath not lost, he lives to God still.

2. In regard of his *wearines of the world*, and fulnes of dayes: A man wearied with labour lies down willingly to rest: *Abraham* died *full of dayes*, he was satiated, and desired no more, *Gen.* 25. 8. the Apostle had enough of the world, when he desired to *depart*, *and to be with Christ*, *Phil.* 1. 23. whereas a wicked man, how old soever, is not said

to die *full of years*, or ſatisfied with life: He may be *loaded*, but not *repleniſhed*; he knows not whither he is going, and therefore he would fain ſtay in the world ſtill.

But it may be ſaid, Have not wicked men brought death upon themſelves, as *Achitophel*, *Saul*, *Iudas*, and godly men been ſometimes unwilling to die, as *Hezekiah*? *Iſai.* 38.1,2.

True both, yet neither the one out of the love of death, nor the other out of love of the world: wicked men are impatient of preſent anguiſh, and inconſiderate touching future terrours, and therefore ruſh upon the one to avoid the other: But godly men are weary of the body of ſin, and believe the favour of God, and glory of Chriſts preſence, and that makes them *deſire to depart*, and to be with him: Nor did *Hezekiah* decline death out of a *ſervile fear*, being able to plead unto God his uprightneſs, but out of a deſire to live to *compleat the Reformation* of the Church which he had begun, and that he might have a *Succeſſor* to derive the Line of the Royal Seed unto.

So then death to the godly is *but a ſleep*, in regard of the *reſt* it giveth them, *Rev.* 14.13. from ſins, from ſorrows, from labours, from enemies, from temptations, from fear, from evils to come; and therefore *Iob* calls the *grave his bed*, *Iob* 17.13. and ſo the Prophet, *They ſhall lye down in their beds*, *Iſa.* 57.2.

2. This awaking makes a great *difference* between the *Reſurrection* of the godly and the wicked: the one riſeth *refreſhed*, as ſleep repaireth the decays

decays of Nature, so that a man riseth vigorous and recruited; therefore the time of the Resurrection is called the *time of refreshing*, and of *restitution of all things*, *Acts* 3.19,21. The other riseth *affrighted*, as a man awakened with a *Thunder-clap*, or whose house is in a *flame* about him; the one awakes to *his work*, the other to *his Iudgement*; it is *morning* and everlasting day to the one, it is *horrour and darkness* to the other; and therefore it is added:

4. *Cantate*, when they awake they shall sing: as *David* when he awaked, calls on his *Lute and Harp* to awake with him, *Psal.*57.8. *In their graves*, at *Babylon*, they *hung their Harps on the Willows*, no musick then, *Psal.* 137.3. but they go out of their graves, as *Israel* out of the Red Sea, with *Victory* and *Triumph* over Death and Hell, and so shall *sing the Song of* Moses *and the Lamb*. *Dust and Ashes*, in the Scripture phrase, are *ceremonies of mourning*, *Iob* 2.12. *Mic.* 1.10. but here they who inhabit the dust, are called upon to *put off their prison garments*, and to shake themselves from their dust, *Isai.*52.1,2. to awake unto singing and triumph; when they awake they are satisfied, *Psalm* 17.15. Thus we see the deliverance of the Church, is fully as large as their distress. From all which we learn:

1. The true cause why *Death* and the *calamities* leading thereunto, do still remain after Christs Victory over them; to wit: 1 To *exercise our Faith and Hope* in Gods Promises, for *the righteous hath hope in his death*, *Prov.* 14.32. 2 To *conform* us unto *Christ*, as well in the way to life, as in the end,

1 Pet.

1 Pet.4.13. 3 To *wean us* from the love of the world, which both uſeth us ill, and paſſeth away, 1 *John* 2.15,17. *John* 15.19. 4 To encreaſe our *deſires of glory*, that we may with good *Iacob*, *wait for the ſalvation of the Lord*, *Gen.*49.18. 5 To *commend our love to Chriſt*, which makes us willing to be diſſolved, that we may go to him, as a ſtone is contented to be broken in moving towards its center, *Phil.*1.23. 6 To *commend the power of Righteouſneſs*, which is not afraid of the King of Terrours, nor to go to Chriſt, though there be a *Lion in the way*, *Act.*21.13. *Rom.*8.35--37. 7 To ſhew the ſweetneſs and *virtue of the Death of Chriſt*, which makes a *Bed* of a Grave, an *Antidote* of a Serpent; hath brought *ſweetneſs out of the ſtrong*, and meat out of the Eater; hath *bound Death* with her own Grave Cloaths, and ſet a *Guard* of Angels over the bodies of the Saints; hath *rolled* away the heavy ſtone from the graves of his people, and made it a place of eaſe and refreſhment; hath made our *Graves like a Garden*, that our bodies like herbs might ſpring out again; hath ſlain Death as *Benaiah* did the Lion, in its own pit, and hath made it ſick of the bodies of his people, and *travel in pain* like a woman with-Child, till at laſt it be delivered of them.

2 We ſhould by Faith and Hope in this Doctrine comfort our ſelves againſt all other calamities, and incourage our ſelves againſt *Death* it ſelf, which is but a *depoſitary*, and ſhall be an *accomptant* unto God for every member of his Church, though it hath ſwallowed them, as the Whale did *Ionah*,

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it ſhall caſt them up again: though to the wicked it be a *Trap-door* which lets them down to Hell, and ſo keeps them in the midſt of laughter *ſorrowful*, in the midſt of plenty and pleaſures *fearful*, in the midſt of hope *doubtful*, when they remember the dayes of *darkneſs*, for they be many, and the dayes of *torment*, for they be more: Yet to Believers it is *a Bed*, *a Reſt*, *a Sleep*, *a Friend*, when it ſhuts the door between us and the world, it opens a door between us and heaven: Pardon of ſin, and peace with God, makes us bold to play with the hole of the *Aſp* and with the *Cocatrice* den, *Iſai.* 11.8.

We have thus far conſidered the *Church* as dead, buried in the duſt; as quickned, raiſed, awakened, delighted in God: We are

III. To take a view of the *cauſes* of this deliverance, which are 1 *Diſpoſitive*, in regard of the *Subject*. 2 *Efficient*, in regard of the *Author*.

The *diſpoſitive* cauſes qualifying the Subject for this deliverance, are in the two Pronowns, *Tui*, and *Meum*: thy dead men: my dead body. Theſe mercies are not promiſed generally unto *all dead men*, but unto the *Lords dead men*, whom he hath choſen and formed for himſelf, *Pſalm* 4.3. *Iſai.* 43. 21. If he ſay thou art mine, neither water, nor fire, nor Eaſt, Weſt, North, South, *Egypt*, *Ethiopia*, nor any other Enemy ſhall keep us back from him, *Iſai.* 43.1,2,6.

1. *His* we muſt be, if we will not be *loſt* in death. 1 *His* by *Conſanguinity*; for Chriſt having taken upon him the Nature of *Adam*, and the Seed of *Abraham*, and ſo vouchſafing to call Believers *Brethren*,

thren, *Heb.* 2. 11. by that means God is become our *Father*, *John* 20. 17. and therefore in the deluge of desolation, he will bring us into his *Ark*, as *Rahab*, when she was delivered her self, called together her Kindred to share therein with her, *Josh.* 6. 23. 2 His by *purchase*; there was a dear and precious price paid for us, we were bought with no less a price then the *Blood of God*, Act. 20. 28. and therefore he will vindicate his Claim and Title unto us; no man will lose what he hath paid for, if he be able to rescue and recover it out of the hands of unjust possessors: Christ having bought us, Death shall not with-hold us from him, the *Redeemed* of the Lord shall *return*, *Isai.* 51. 11. 3 His by *Covenant*; thy *Maker* is thy *Husband*, *Isai.* 54. 5. and being married to her, he will make her return, *Jer.* 3. 14. Any loving Husband would fetch back his Wife from the Dead, if he were able to do it. 4 His by *Dedication*, Inhabitation, Consecration, *as a Temple*, 1 *Cor.* 6. 19. If Death destroy his Temple, he will raise it up again, *John* 2. 19. The Spirit that dwelleth in us, will quicken our mortal bodies, *Rom.* 8. 11.

2 *His dead men* we must be; we must *dye to sin*, because he died for it; we must kill that which killed Christ; we must be dead unto sin, if we will live unto God, *Rom.* 6. 11. His *dead* men, his *perseverantly* until death, *Rev.* 2. 10. His *patiently*, even unto death, *Heb.* 10. 36. Nothing must separate us from his love. His *ultimately*, whether we live, we must *live to the Lord*, or whether we die, we must *die unto the Lord*, *Rom.* 14. 8. that he may be

be *glorified in our mortal bodies by life, or by death*, *Phil.* 1. 20. And being thus *His dead men*:

1 We are sure Death comes not but with a *Commission* from him, his *providence* sendeth it, his *power* restraineth it, his *love* and wisdome guideth and ordereth it to our good; it is *his Officer*; it shall touch us no further then he gives it authority, *Iohn* 19. 11. He hath muzled and chained it; he saith to Death, as to Satan concerning *Iob*, He is in thine hand, but *touch not his Soul*; meddle not with his Conscience, or with his Peace; and for his *Body*, thou shalt but keep it, thou shalt not destroy it, thou shalt be *accomptable* for every piece of it again.

2 Being *His dead men*, he hath alwayes an *eye of compassion* upon us, our sorrows and sufferings he esteems his own, *Isai.* 63. 9. *Col.* 1. 24. *Act.* 9. 4. and if they be his, he will certainly save us from them, and conquer them as well in us, as *in himself*, for *unto him belong the issues from death*, *Psalm* 68 20.

3 As ever therefore we look for blessedness in death, or deliverance from it, we must labour both living and dying, to *be the Lords*, that he may own us when the world hath cast us out, that we may be precious in his sight, when we are *loathsome* to the world; *jewels* to him, when *dung* to men, that our *Graves* may not only have *worms* in them to consume us, but *Angels* to guard us. If we die in our sins, and be *Satans* dead men, we shall never rise with comfort, *rottenness* will feed not on our *bodies* only, but on our *names*, we shall have worms

in our *consciences*, as well as in our *careasses*. But when we can say, *Lord, I am thine, thou art mine*, we may thence infer, *we shall not dye*, *Hab.* 1. 12. We have a life which death cannot reach, *Col.* 3. 3. this therefore must be our special care, to be *Mortui tui*, to dye to the Lord, to *fall asleep in Christ*, 1 *Cor.* 15. 18. that when he comes we may be found in him, and so may be ever with him, 1 *Thes.* 4. 17. This is the first qualification of the Subject for deliverance, to be *Mortui tui*, the Lords dead men.

2. The next is, that it is *Cadaver meum*: 1 *Mine*, as the words of *Christ*, being my body, they shall surely rise: 2 *Mine*, as the words of the *Church*; Every member of my dead body shall rise in the unity of the whole.

1 Then my *dead body* being members of an Head that lives for ever, and hath the Keys of Hell and the Grave, shall certainly rise: *His life* is the Foundation of ours, *Because I live, ye shall live also*, *John* 14. 19. If death had held him, it would much more have held us: But because in him the *Mercies of* David *are sure*, therefore his Resurrection is an assurance of ours, *Act.* 13. 34. Christ will not be *incompleat*, and the Church is *his fulness*, *Eph.* 1. 23. The feet under water are safe, when the Head is above it: Christ is said to be the *first that rose from the dead*, *Act.* 26. 23. the first *begotten*, the first *born* from the dead, *Rev.* 1. 5. *Col.* 1. 18. For though some were raised *before him*, yet not *without him*, but by the Fellowship of his Resurrection: As though light rise before the Sun, yet

yet it doth not rise but from the Sun. The Mace goes before the Magistrate, but it doth so only in attendance upon him: He the *only* Conquerour of Death; and as the first fruits did sanctifie the whole Mass, *Rom.* 11.16. so Christ by his Resurrection did *consecrate* all such as dye in the Lord, to be a kind of *first fruits*, and *first born*, *Jam.* 1.18. *Heb.* 12.23. and therefore it is said, that they *shall rise first*, 1 *Thes.* 4.16. His Resurrection is unto all his members

1 *Arrha*, a *pledge* and earnest of theirs; He having paid our debt, death cannot detain us in prison for it: His Resurrection hath *justified* us against the *claim of death*, and will *glorifie* us against the *power of death*: What he did purchase by the merit of his death, is *made applicable* to us by the power of his Resurrection, *Rom.* 8.34.

2 *Exemplar*; His the *pattern* of ours: He taken not only from *prison*, but from *judgement*, death had no more to do with him, *Isai.* 53.8. *Rom.* 6.9. In like manner we shall *rise Victors* over death, never any more to be subject unto it: This the Apostle calleth the *Image* of the Heavenly *Adam*, 1 *Cor.* 15. 49. *Phil.* 3.21.

3 *Primitiæ*: The *beginning* of the future Resurrection; for he rose not barely in a personal, but in *a publick capacity*, though it were a damnable *Heresie* of *Hymeneus*, that the Resurrection *was past*, 2 *Tim.* 2.18. yet it is a truth to say, *that it is begun*. He first, then we at his coming, 1 *Cor.* 15.23. By what is *past in the Head*, we are assured of what is *expected* in his Members.

2. All the particular Members of the Church shall rise *in the unity of one body*, as mystically joyned unto one Head, and as *one Family*, *Eph.* 3.15. and *all one in Christ*, *Gal.* 3. 28. not barely the persons singly considered, but as a Church and Body shall rise.

3. Then be careful to be found in *Christ* at his coming; for though all men shall rise, yet with a great difference. The wicked *potestate judicis*, as malefactors are brought out of prison to the Judge to be condemned. The godly *virtute capitis*, the life of Christ shall be manifested in their bodies, 2 *Cor.* 4.10.

2 A Christian must not onely believe, *Thy dead* men shall live; but further, *My dead* body shall arise too. Herein is the *Life of Faith* in bringing down *general promises* to our *own particular cases*, interests and comforts, 2 *Cor.*4.13,14. *Joh.*20.28. *Gal.*2.20.

3 Since we shall all rise as one, we should *all live as one*. As we have *all one Head*, *one Spirit*, *one Faith*, *one Hope*, one Inheritance, one *common salvation*, so we should have *one heart*, *and one soul*, Act.4.32. Love as brethren, have the same care as fellow members one of another, *weep with them that weep*, *rejoyce with them that rejoyce*, That our life *of faith* on earth may in some measure expresse our life *of vision* in heaven, and since we shall agree there, not to fall out in our way thither, *Eph.*4 1-16. *Phil.*2.1,2,3. *Col.*3.12, 13. And thus much of the *dispositive* cause, qualifying the *subject* of this deliverance.

2 The

2 The Efficient follows, The word and command of God, being like *dew* to the tender *herbs*, to revive them when they seem dead. Whence we observe,

1 The *facility* of the last *Resurrection* in regard of God, to whom miracles are as easie as natural operations, A *Miracle* being nothing but a *new creation*. It is as impossible to us to cause raine as to raise a dead body. He therefore who we see doth cause the one, we may believe on his word that he will the other. We finde *Raine and dew* used as Arguments to prove the *omnipotency* and greatnesse of God, *Psal.*147.5,8. *Iob* 5.9,10. *Ier.*14,22. *Zach.*10.1.

And this teacheth us a very useful point, to *observe the wisdome* and *power* of God in the Ordinances of heaven and *course of nature*, and from thence to argue for the setling of our *faith* in such things as exceed the course of nature; for there is no lesse omnipotency required to govern *natural causes*, then to work those that are *supernatural*. He therfore that keepeth his Law, and sheweth his power in the one, will do so in the other too. The Lord strengthneth our faith by the consideration of *natural* things, the bow in the clouds, *Gen.*9.12. *Isa.* 54.9. the stability of the mountains, *Isa.*54.10. the multitude of starres, *Gen.*15.5. the highth of the heavens, *Psal.*103.11. the beauty of the Lilies, *Mat.*6.28,30. the Ordinances of the Moon and Stars, *Ier.* 31.35,36. the Covenant of Day and Night, *Ier.*33.20,21. Thus the Lord teacheth us to make use of the rudimens

ments of nature to confirme our faith in him.

I go quietly to bed and am not frighted with the horror of the night. I know the day will return, It is *Gods Covenant.* I put my seed into the ground in the Winter, I know it will grow into an harveſt, the Sun will return, it is *Gods Covenant.* And why ſhould I not truſt him, as well in his *Covenant of Grace* as of *Nature?* why ſhould I not believe that that power which quickens *dead corn,* can quicken *dead men,* and can provide as well for my *ſalvation* as for my *nature?*

The truth is, all unbelief doth ſecretly queſtion the *power* of God. Things paſt and preſent all can believe, becauſe they are ſeen. But things *promiſed,* when they poſe reaſon, and tranſcend the courſe of natural cauſes, and the contrivances and projections which we can forecaſt, we many times ſtagger and falter about. *Iſrael* confeſſed what God had done, and that omnipotently, *He ſmote the rock and the waters guſhed out,* and yet in the ſame breath they queſtion his *power, can he furniſh a Table in the wilderneſſe? can he give bread alſo and provide fleſh for his people?* Pſalm 78. 19, 20, 22. *Moſes* himſelf ſtagger'd, when the Lord made a promiſe which ſeemed to exceed the power of ordinary cauſes, *Numb.* 11. 21, 22. And therefore when God will confirm the faith of his ſervants, he draweth them off from viewing the greatneſſe and ſtrangeneſs of the promiſes in themſelves, to the conſideration of his *power.* Is *any thing too hard for*

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the Lord? Gen. 18. 14. *I am the Lord, the God of all flesh, is there any thing too hard for me?* Jer. 32. 27. *If it be marvellous in the eyes of the remnant of this people in these dayes, should it also be marvellous in mine eyes, saith the Lord of Hosts?* Zach. 8. 6. And therefore in all cases of difficulty, when sense and reason, flesh and blood, dictate nothing but despaire, we should by faith look up to the *truth* of God promising, and to the *power* and *name* of God giving being to his promises; whose *ways are higher then our wayes, and his thoughts then our thoughts*, Isa. 55. 8, 9. So did *Jehoshaphat*, 2 Chron. 20. 12. so *David*, 1 Sam. 30. 6. so the Prophet, *Ezek.* 37, 3. so *Abraham*, Rom. 4. 19, 20, 21. so *Peter*, Luke 5. 5. so we should all do when we walk in darkness and have no light, *still trust in the Name of the Lord, and stay upon our God*, Isa. 50. 10.

2 We hence learn the *Original of the Resurrection*, it is an *Heavenly* work, as *dew* which comes from heaven to revive the grass. The Lord resolves the lineage and *genealogie* of corn into Heaven, *Hos.* 2. 21. takes it to himself to be the *father of the dew*, Job 38. 28. It comes from him whose body did shed drops of heavenly dew in the garden, and by them did slay death, and revive the herbs of the grave.

We must labour therefore by an heavenly conversation to have our *Bodies Temples of the holy Spirit*, that this *Heavenly vertue*, when it hath drawn us out of our graves, may then *carry us to Heaven*; for as that *which is earthly*, when it

is

is out of its place, never leaves descending till *it goes to Earth*: so that which is *Heavenly*, will never cease rising till it get to Heaven. *Earthly vapors may be drawn up*, but they fall again in rain and winde. Wicked men, though raised, will fall again. Any thing *of heaven* will go *to heaven*, any thing *of Christ* will *go to Christ*.

Concerning this dear and worthy Lay, though my custom be to be very sparing in Funeral Elogies, yet many things were in her so remarkable, that the mentioning of them cannot but tend to the Edification of others.

I shall not mention her meere *Externals*. The worth, credit and dignity of her family. The gentleness and sweetness of her *disposition*, and all amiable accomplishments which rendred her lovely to those that knew her; nor set forth the proportion between her and the present Text. I shall onely name such things as commended her to God as well as to men.

She looked after *Heaven* very *young*: would frequently blesse God for the Religious Education which she had under her parents. She was even then assaulted with *Temptations* unto Atheisme, and to think that there was no God. But took the best course to repell and resist them, that the most experienced Christian could have directed her unto. Immediately betaking her self by *prayer* unto that God whom she was tempted to deny.

She

She was a woman *mighty in the Scriptures*, read them over once a year, and ſearched after the ſenſe of difficult places out of the ſeveral Annotations before her. She was as it were a *Concordance* directing uſually to the Book and Chapter where any place of Scripture mentioned in diſcourſe, was to be found.

She was conſtant in reading *ſubſtantial Authours*, of *dogmatical* and *practical* Divinity, and by that means grew greatly acquainted with the whole Body of wholſome doctrine.

She was unweariedly *conſtant* in the performance of *private duties*, in ſo much that it is verily believed by him, who had beſt reaſon to know it, that for twelve years together ſhe never intermitted her morning and evening addreſſes unto the Throne of Grace. When ſhe was ſuddenly ſurprized with the pangs of this laſt child, ſhe ran into her cloſet to be firſt deliver'd of her prayer, and to poure out her ſoul to God, before ſhe was delivered of her child.

She had a ſingular delight in the *publick Ordinances*, and was a moſt conſtant frequenter of them, with very ſerious and devout attention, calling her memory to an account when ſhe came home, and if any particular ſlipt from her forgotten, ſhe would enquire of her husband in bed to recover it for her.

She left behind her in her cloſet a paper book, wherein with her own hand ſhe had collected divers *general Directions* for an holy ſpending

is out of its place, never leaves descending till *it goes to Earth*: so that which is *Heavenly*, will never cease rising till it get to Heaven. *Earthly vapors may be drawn up*, but they fall again in rain and winde. Wicked men, though raised, will fall again. Any thing *of heaven* will go *to heaven*, any thing *of Christ* will *go to Christ*.

Concerning this dear and worthy Lay, though my custom be to be very sparing in Funeral Elogies, yet many things were in her so remarkable, that the mentioning of them cannot but tend to the Edification of others.

I shall not mention her meere *Externals*. The worth, credit and dignity of her family. The gentleness and sweetness of her *disposition*, and all amiable accomplishments which rendred her lovely to those that knew her; nor set forth the proportion between her and the present Text. I shall onely name such things as commended her to God as well as to men.

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of the day, with ſeveral particular meanes for the faithful obſervance of thoſe Generall Rules.

She highly honoured *Holineſſe* in the pooreſt and meaneſt perſons, and would frequently with ſome decent and modeſt excuſe get off from unprofitable & impertinent diſcourſe, that ſhe might have her fill of more edifying conference with ſuch, in whom ſhe had learned of *David*, to place her delight.

For divers months before her death ſhe was wonderfully improved heavenward, as thoſe about her obſerved, not regarding the world, nor letting any vain word drop from her; and her *countenance* many times after her coming out of her cloſet, ſeemed to have ſtrange impreſſions of her converſing with God ſhining in it, as ſome converſant with her have profeſſed to obſerve.

She was greatly adorned with *Meekneſſe*, *Modeſty* and *Humility*, which are graces in the ſight of God of great price. When one wiſh'd her *joy* with the *Honour* lately come to her, ſhe anſwered, That there was a greater Honour which ſhe looked after, which would bring with it more ſolid joy.

She alwayes expreſſed much *Honour and Reverence* to her *parents*, in all comely and dutiful comportment towards them, which much endeared them unto her.

Full of *conjugal affection* to her dear husband revoking with an ingenuous Retraction any word which

which might fall from her, which she judged lesse becoming that Honour and Reverence which she did bear to him. When he was ingaged upon publick concernments, and more particularly when he crosse'd the seas to wait on his Sacred Majesty, she daily put up such ardent and heavenly petitions unto God for him, as caused those about her to conclude it impossible that the husband of so many prayers and teares should meet with any miscarriage. Wonderful watchful over his *Bodily health*; and spying out distempers in him before he discovered them himself. Earnestly desiring what is now come to passe, that he might survive her, that she might never know the wound of a deceased Husband.

She had a more then ordinary care in the *Education of her children*, holding them close to the reading, and committing to memory both Scripture and Catechisme, wherein by her diligence they made a very strange progress, a pregnant instance whereof to speak nothing of her children yet living, was her eldest son, who went to heaven in his childhood, about the age of five or six years, of whose wonderful proficiency in the knowledge of God, an exact account is given by a grave and godly Divine in the printed Sermon, which he preached at his Funeral.

She was very affable and kind to her *servants*, specially encouraging them unto *holy duties*, who have professed themselves very much benefited in their spiritual concernments by the discourses

which she hath had with them.

She was very *charitable* and ready to do good to poor distressed persons, specially those of the *houshold of faith*, visiting, edifying, and comforting them, and with her *liberality* relieving their necessities, acknowledging Gods free and rich mercy in allowing her a plentiful portion of outward blessings, and that she was not in the low condition of those whom her charity relieved.

In her sickness and extremities of travel and other pains, she earnestly *pleaded Gods promises* of *healing*, of *easing*, of refreshing those that were weak and heavy laden, acknowledging her self so to be, not in body onely, but in soul too, and was full of holy and fervent ejaculations.

Yea, when the disease affected her *head*, and disturbed her *expressions*, yet even then her speeches had still a *tincture of Holinesse*, and savour'd of that spirit wherewith her heart was seasoned.

She advised those about her to set about the great and one necessary work of their *souls* while they were in *health*, assuring them that in sickness all the strength they had would be taken up about that.

She desired her *husband* to read to her in her sickness *Mistris Moores* Evidences for salvation, set forth in a Sermon preached by a Reverend Divine at her Funeral, meditating with much satisfaction upon them.

And when some *cloud* overcast her soul, she desired her husband to pray with her, and seconded him

him with much enlargement of heart, and bleſſed God for the recovery of light again.

Thus lived and died this excellent Lady, a worthy patterne for the great ones of her ſex to imitate. Such works will follow them into another world, where none of the vanities of this, no Pleaſures, no Pomp, no Luxury, no Bravery, no Balls, no Enterludes, no Amorous or Complemental diſcourſes, or other like Impertinencies of the world will have any admittance. The more ſeriouſly you walk with God, and *plie* the concernments of your immortal ſouls, living as thoſe that *reſolve to be ſaved*, the greater will be your treaſure of *comfort* in your death, and of *glory* in another life; whereas all your other delights and experiments for content will expire, and give up the Ghoſt in *Solomons vanity and vexation of Spirit.* The Lord make us all wiſe unto ſalvation.

FINIS.